

D. W. Lyon

The East in the West.

Οὐ γὰρ ἐπαισχυνομαι το εὐαγγελιον του χριστου.—

(Romans I. 16.)

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The East in the West

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THE HAYES, SWANWICK.



THE HAYES FROM THE POND, SWANWICK.

(Where our coming Easter Conference will be housed.)

The East in the West.

No. 4.

JANUARY, 1913.

EDITORIAL.

AS we look back over the last six months, we find ourselves for once in the delightful position of having nothing to say. If we could only stop here, it would save us from much worry and our readers from a great deal of preventable disappointment. But the inexorable dead weight of tradition (we refer to the idiotic custom of expecting the Editor to say something nice and clever) is much more than we can withstand; and thus we are irrevocably committed to the interesting task of drawing blood out of stone. Wise reader, we solemnly warn you to read no more!

* * * *

We had hinted in our last issue that five out of six of our worthy Executives have final exams. to face this year. Nothing more need be added than that the paralysis has already set in. Young men they were once, keen, eager, alive to every issue; but now their outlook can be measured—six inches is the average. If we had the requisite genius we might rise to the height of some weird elegiac strain, some passionate lament, some ode to the memory of departed bliss, but it is really too tragic for poetry. Welaway! (Let not the ignorant reader take this last word for slang. We would have him know that it comes direct from Chaucer, than whom there is no fountain more pure!)

* * * *

For the first time in its history the Union was not officially represented at any conference last summer. Those of our members who were not away on the Continent were busy with their studies. Some of us spent very happy and profitable days in Germany, Switzerland, Italy, and Holland; but this is hardly the place to speak about them.

* * * *

New Hon. Secretary.—Speaking of final examinations reminds us that many of our members will soon be graduating and probably leaving this country for good. Changes among the officers of the Union have already occurred, and more are

foreshadowed. Mr. P. K. Liang has been elected to the post of Hon. Secretary, and Mr. K. L. Chau is organising the coming Easter Conference. We fervently hope the younger generation of our members will recognise and act up to their responsibility. Over and above the high call of duty, whole-hearted work for the Union is an excellent training for their future leadership at home. Living an aimless life here is no credit to the Union ; it will help nobody, least of all will it help China in her great struggle. Everybody wants China to become great, but very few are willing to pay the price. And if we, who have enjoyed such golden opportunities, are still selfish, what can we hope from the rest ? Some of us indulge ourselves with the vain hope that we will bestir ourselves and do better when we get home. Character is the same everywhere and under all circumstances : those who are now slack and aimless will find, when they grow older, that these qualities will have formed themselves into fixed habits of life. Many deceive themselves with the reflection that the spirit is willing but the flesh is weak, and having said that grace, they sit down every time to a snug good dinner. Self-deceit would be very amusing if it were not at the same time so tragic.

* * * *

Easter Conference, April, 1913.—Another year has rolled away, and a glance in retrospect shows us in the disgraceful position of having done practically nothing. There is, however, an opportunity for every member to redeem himself by special efforts for the Easter Conference next April. We need not repeat what our members can do in this respect. An excellent place has been secured for this year's gathering : a luxurious country house in beautiful Derbyshire, with extensive gardens and private grounds. Improvements in the programme will be introduced, and everything will be done to make the Conference twice as attractive as last year's. These advantages have been secured at a cost of much labour on the part of the organisers. It is unfair to them unless each of us will work to bring a large number of our fellow students to enjoy these provisions. Let every member consider it as a point of personal honour to bring one or more friends. If this is carried out we ought to have a hundred students at our Conference. There is room for three or four times that number, so we need have no anxiety on that account.

* * * *

Affairs at Home.—At first it was our intention to speak at great length about the present situation at home, but as we developed our theme we found it more and more unsuitable

for the pages of this Magazine. There is no doubt that an acute situation has arisen. We wish to emphasise not only the importance of intercession for our Fatherland, but also a determination on the part of everyone of us to do his duty.

* * * *

Bible Circles.—The new scheme of Bible study drawn up by Messrs. Wallis and Chau has been submitted to a thorough trial in our London Circle. We are glad to say that it has worked very successfully. The printed card was very helpful. As for the questions, they were lucid and profitable on the whole. Now and again some pitched battles were fought over disputed points, but these in the main were only digressions. For reports of the other Circles we refer the reader to the Provincial News page.

* * * *

Prospects of a Permanent Paid Secretary.—There is a distinct likelihood of a man being available for this position towards the end of this year. It is time, however, for us to look about for the necessary funds to maintain such an official. There is no doubt that with the advent of a suitable man the Union will be able to enter a wider field of activity.

* * * *

Obituary.—It is with the deepest regret we have to record the death of Mr. H. H. Yung, who passed away last September. Mr. Yung was a Christian, although we cannot claim him as a member. He was a comparatively recent arrival from home, and was a member of the University of Oxford. He succumbed, among friends we are glad to say, to a mysterious mental disorder. We extend to his people and friends our heartfelt sympathy.

* * * *

Mr. David Beath.—Some of us at least (we ourselves cannot claim that merit) have kept in touch with our valued friend, Mr. Beath. It is a matter of great satisfaction to know that both his affairs and health have prospered, likewise his family, all of whom we most pleasantly recollect. It will be a joy to many that Mr. Beath hopes to be back in London next May. Many more besides our members will have a great welcome ready for him, a welcome which he has earned everywhere by his extraordinary goodness.

* * * *

Other Conferences.—The next International Conference of the World's Student Christian Federation will be held this June at Lake Mohonk, near New York. We are pleased to be able to send an official delegate in the person of our Chairman, Mr. A. W. Woo. These gatherings are always inspiring, and we feel sure our work here will indirectly benefit by it.

The Irish students are holding a Conference on Social Problems in Belfast from the 2nd to the 7th of January. On their kind invitation for a delegate, Mr. J. J. Poon will represent us at this Conference.

* * * *

The Opium Crisis.—Those who will look over the Home News pages will gather from our Sub-Editor's statements that the Opium Question has reached another acute crisis. The latest news to hand has emphasised the seriousness of the situation. A band of British opium merchants has been accumulating enormous stocks of Indian opium at Shanghai and other ports in spite of warnings from their own conscience (if they have any left), and from the decided tone of public opinion in China and in England. They are now prepared to force China to buy this opium, knowing that they are strictly within Treaty rights, and thus putting an unfair pressure on the British Government. We learn with satisfaction that public opinion in England shrinks from the abomination of another opium war, but the real danger lies in the irritable temper of our people at home, who have too good reason to be indignant at this new outrage which is disgraceful at any time, but coming from so-called civilised people living in the twentieth century the horror of it is really beyond words. We sincerely hope our people will not be led to excesses, but will stand firmly upon their ground and endeavour assiduously to carry out their part of the compact, leaving the issue to the conscience of England and of the civilised world. For fuller particulars of this new development we refer our readers to the able summary given under Home News.

* * * *

Bible Circle Work for 1913-1914.—This year we have decided to study the Acts. Cards and Questions are now ready, and will be sent out to the different centres in due course. If leaders in the provinces will take up the scheme with greater zeal than they have done in the past, flourishing and profitable Circles ought to be looked for. We earnestly appeal for more interest in this important department of our work.

* * *

Acknowledgment.—We are highly gratified to learn that our Magazine has found its way into very unlikely corners of the earth. A lady correspondent (Mrs. Phang), of Jamaica, has been most active on our behalf. Not content with being a supporter of our work, she has interested many people in our activities. We wish to take this opportunity of publicly thanking her.

OUR COMING EASTER CONFERENCE, APRIL 9th-15th, 1913.

By K. L. CHAU.

ONCE more we are glad to be able to issue a very hearty invitation to all Chinese students studying in this land to come and enjoy themselves in our approaching Easter Conference. We want them to taste what is really good. We make this claim with no uncertain sound, and need no apology to justify it, for those who have been to our gatherings before have constantly borne witness that this is true.

As yet we are able to give only a few general ideas about the coming Conference, the details of which, such as fees, registration, and programme, we hope to publish later.

I.—The Aim of the Conference

is identical—as it should be—with the aim of the Union, viz., to help one another to live true and pure Christian lives and to proclaim the call of Christ to our fellow students.

We have more than once deplored the lamentable fact that to many of our members this grand aim is a mere phantasm and not a reality. The purpose of this Conference is to render practical assistance towards the fulfilment of this aim by seeking individually and unitedly to understand more and more of our Master, and in a higher degree and deeper sense of the true meaning of discipleship ; and by finding and leading our brothers to the Christ of God who is the Author of Life, the Alpha and Omega, the beginning and end of all things. “ In Him we live and move and have our being,” and again, “ I am come that they may have life, and have it more abundantly.”

II.—Time and Place of Conference.

It will be held at The Hayes, Swanwick, Derbyshire, from April 9th to 15th. It has been our custom to meet together for a week, but this year we are obliged to curtail the time for two important reasons. In the first place, the duration of the Easter Vacation of the schools and Universities is different. We find that only the above dates will suit everybody. Secondly, the Hayes can only be wholly free in those days. We do not want any distractions whatsoever. We wish to be in a world all by ourselves. We decide on Easter not without

purpose. It is just the time when we need a change and rest from our arduous toils. April is known as a romantic month when the face of the earth is being renewed. In what better way and at what more delightful place can one spend this interval than to be in the company of one's own kith and kin and in such a beautiful spot as Swanwick?

Last year we had to sleep in different cottages scattered throughout the village, but at the Hayes we shall be all together in one place. The Hayes—a palatial building, with its terraces, lawns, and well-furnished rooms—stands on a hill all by itself, and commands a good view of the country around. Attached to the estate are several good-sized fields wherein manly games can be carried on. Truly it is an ideal place for our purpose. We refer our readers to the illustrations in the Magazine.

III.—Programme.

It is so arranged as to give due recognition to the triune nature of man. The mornings will be devoted to religious exercises and quiet talks on the intricate problems of life. Football and other games will occupy the afternoons, while for those who are less energetic milder forms of recreation are provided. The evenings will be taken up with debates and discussions on topics that are of vital concern to our Fatherland and in which every true son of China must take a keen interest.

IV.—Reasons why You should Attend the Conference.

For convenience sake we shall classify our students as follows :—

(a) *Members of our Union.*—A word to you would not be out of season. That everyone should make it a point of honour to be present is not too much to hope for. Your loyalty to the Union absolutely demands it, and, what is more, your membership enjoins on you the supreme duty of bringing at least two or three students to the Conference. The Union is no Executives' Union. Therefore we appeal to you to strengthen our hands by active co-operation and earnest intercession.

(b) *Those who have been.*—At our farewell meeting last year at Baslow all to a man testified to the “jolly good” time they had, and expressed their desire of coming again. Some even grumbled at the shortness of a week. They said they could do with a fortnight. This was no mere conventional talk. Now, allow us to remind you of your kind promise. You can show your appreciation best by coming again yourselves and

by bringing as many friends as you like. We will send you circulars later on. Please remember—a Chinese gentleman's word is his bond.

(c) *Those who have not been.*—We heartily welcome you all as friends and brothers into our midst. We know what it is to feel lonely and to be baffled by the difficulties of our studies, by the yearnings of our higher nature, and by the turns and twistings in the perfect labyrinth of public affairs at home. We thoroughly sympathise with you and so we want you to come and consider with an unbiassed mind for yourselves the solution which we have found to the riddles of life. We lay great emphasis on this, for reform, like charity, must begin at home, *i.e.*, with one's self. "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." It is your duty as well as ours to feed the infant Republic, not with the wind and emptiness of materialism, but with the Bread of Life. Our Union is no secret society. Our motives will bear examination. We offer for your consideration and reception—Christ Himself. We firmly believe that He will satisfy all your need and bring out what is best in you. Christianity is slowly but surely conquering the world. It is spreading in our land. It is no longer a negligible quantity, but a force to be reckoned with in every day life. It is a challenge to our reason to examine it. The sooner we do so the better. Perhaps up to now you have not the leisure or occasion to look into this wonderful movement. Here is an opportunity to do so. Only two requisites are necessary. First, there is need of fair-mindedness without which truth cannot be ascertained. Secondly, there is need of courage to follow, through thick and thin, that which is found to be true, however unpleasant it may be. Again we repeat the invitation, "Come and you shall see."

ON THE LIFE OF HIGH OFFICIALS.

By S. LAVINGTON HART, M.A., D.Sc., Principal Emeritus of
the Tientsin Anglo-Chinese College.

IN common with most residents in the Far East, the writer has been struck with the strong characteristics of official life in China. The first time that a visitor to that country witnesses an official procession and sees both the insignia of office and the evident power of the holder of State appointments, he cannot but feel that he is in touch with an old historic order, one that permeates the country and is recognised by millions of the people. Whatever changes the new régime may introduce there must still remain, though in altered form, this great institution and it would be interesting to be told the inner side of all this display of rank and authority by one who has known for himself. It is out of the power of the writer of this paper to do anything of the kind, and, indeed, his purpose is far other. Yet still he would be speaking of the life and dignity of a high official.

* * * *

When Chu Yuan-chang, five and a half centuries ago, began to conceive the plan of saving his country and rescuing China from the power of foreign invaders, he began the fight himself at the head of a small band of untrained soldiers. So small was this beginning that the faith of his first followers must have been sorely tried. Yet there was something about the spirit of Chu that bound men to himself, and from the days of small things men like Suta clung to him, believed in him, and breathed some of his spirit. To these men Chu was able to speak his message: "The people of China are in great sorrow and I wish to deliver them. Treat them with kindness." Thus in the midst of dire conflict he still used mercy, and old men as well as young soldiers gathered round him because he gained the affection of the people.

These men who joined him when his cause was yet small he could use as his generals, and send to carry out the great purpose and exhibit the same spirit in every part of the empire; and when at last came the day of victory and the triumph in Peking, he caused the great Hall to be built in which were enshrined statues representing his faithful followers, to Suta, who had been with him from the beginning, being assigned the place of honour. As soon as Chu Yuan-chang became the Emperor Hung Wu and the new dynasty began, highest

honours were accorded to his true loyal servants and officials. This was not the testing time ; the time of trial and of test had been when they were faced with great odds and the day of triumph was far off.

* * * *

Our Lord Christ issued His manifesto when He was almost alone. He declared that He had been sent to heal, to set at liberty, to preach deliverance. Men listened, believed, and joined Him, and to them later on He said, " Ye are they which have continued with Me in My trial, and I appoint unto you a kingdom ; ye shall sit on thrones judging the twelve tribes of Israel."

That portion is doubtless already theirs, but these honours have not been confined to the Twelve, for much later on, when Christianity was comparatively widespread and His followers were reckoned by the thousands, the Lord Christ proclaimed that to those who were faithful and overcame would He grant to sit with Him on His throne. " To him that overcometh," He said, " will I give power over the nations." The list of His high officials was not yet complete, nor was this proclamation ever withdrawn. Still it is true that in the great Temple where His triumph is always proclaimed there is a place of high honour for those who overcome, those who are made kings and priests, because they have experienced His love and have been set free by His power.

It will be granted by most that this applies to true Christians of all countries and of all ages. In practice, however, it is a truth that is much lost sight of, especially in Western lands, where the majority of the people are called by the name of Christ. The object of this paper is not to seek to call general attention to the great fact that the Leader is still seeking His officials from every quarter, however true this may be. It has struck the writer that at the present time in China, where without doubt the great changes that are occurring are but part of the plan by which the kingdom is being set up, it is especially true that the Lord of the coming kingdom is looking for men, true and brave, to whom will be entrusted the positions of difficulty and of risk, men who can continue with Him now in the time of His trial in China, to whom later on will be appointed the kingdom. If this is true of all classes of Chinese Christians it must be emphatically true of the members of this Association, those who are the East in the West.

Is it not, therefore, worth while inquiring what the manifesto of the King is and what are the signs of a faithful fol-

lower? It is well to be clear as to what Christianity is and as to what it is not. To begin with the latter, Christianity is not *Patriotism*. This is asserted with the full knowledge that the statement is open to misunderstanding. For if a Christian is not a patriot, who is? The nearer a follower of the Master approaches His spirit the more fully will he live, not for himself but for his friends, his fellow-townsmen, his countrymen. There is no higher order of patriotism than that shown by real Christians, and every addition to their ranks means an increase of vital, efficient patriotism. Nevertheless, Christianity is not patriotism, and a man has not become a Christian because he has formed a strong purpose to go back to China to do all he can for his countrymen.

After all, there are patriots and patriots. Not a few might point to Napoleon Bonaparte, and tell us that in him they see an example of fervid patriotism. Was not his guiding rule that at all costs France must win glory and extend her borders? True, while France achieved these triumphs he himself also won fame and glory, and the kingdoms of Europe were handed to his brothers as if the world belonged to him and his. But in the long run France gained little by all her course of conflict, and Napoleon fretted his life out, a prisoner in Saint Helena, and died while a hurricane swept over the island, typical of the life of the man who had made glory his aim.

The year that Napoleon began his marvellous military career a man in England gave himself up to destroy, if he could, a formidable enemy of his country and of other lands. From 1788 William Wilberforce made it his ambition to bring to an end the iniquitous slave traffic. For twenty years he worked, and the year that saw Napoleon at the height of his fame witnessed also the passing of Wilberforce's Bill through Parliament. He then for another twenty-five years put his whole strength to secure the abolition of slavery in the Colonies. Three days before he died the Bill passed the second reading, and Wilberforce went to his reward a happy man. Was he a patriot? Was the victory he achieved as great as the victory of Napoleon on some bloody battlefield? If there were any doubt about this, the answer would be clear and telling if the gains to the two countries were compared which were won through the lives of these two men. Wilberforce is known to-day as the benefactor, because his life was one long example of a very practical Christianity. He was a patriot because he was first a Christian.

It is well, therefore, to remember that Christianity is not merely Patriotism. Neither is it *Education*. Here again there is some risk of misunderstanding. China has gained so

largely from modern education during the last decade or two, and is destined to profit still more largely from the widespread education which surely will be seen in every part of that great land before long, that it would ill become any writer to THE EAST IN THE WEST to minimise these very real benefits.

Further, if the history of the introduction of Western education into China be carefully studied, it will be evident that the debt which China owes to Christianity in this matter of her new education is immeasurable. How much has come to her through Christian workers and Christian institutions it would be hard to tell.

Nevertheless, it is necessary to repeat the statement that Christianity is not education, and a man is not a Christian because his purpose is to return to his country in order to disseminate the light of modern learning. The Lord Christ is needing in China to-day more than patriots and more than educators, although He has need of both of these. It is possible for a man to be at once a patriot and a teacher of the most refined culture, and yet not be such that the Master may use for His great purpose, nor be chosen by Him for the high posts in His service, and be His appointed official.

It would not be profitable perhaps to elaborate any further the question as to what Christianity is not, it is far more to the point to ascertain what Christianity is. What should be the characteristic feature of the true follower of the Great Master? What his attitude towards the great movements of the present age? What the special activities he engages in? All these are questions to which it would be well to find answers. If during the coming spring Conference any fresh light may come upon these and kindred topics the Conference will not be held in vain. It is not, however, the purpose of this paper to furnish a categorical answer to these great questions, however useful such a statement might be, but to call attention to two outstanding verities which should be established in the heart of anyone who is to rank among the men of the Lord Christ.

(i.) The programme of Christianity is very wide; there is no department of life in which it has no share. Its activities are innumerable and call for ceaseless enterprise and energy. But before the question of *doing* can be raised, the more fundamental question of *being* has to be settled. Before a man can venture to look round and debate how he can further the cause of Christianity or do some of its work in the world, he has a personal matter to face, a personal relation between himself and the Great Head to experience. He who would have a share in taking to men the news of hope and of deliverance

must know himself what is meant by being set free. For it is these who can make the great programme real, and become kings and priests, officials fit for His employ.

(ii.) A man who is thus a representative of his Master cannot but put this great fact of his life in its right place, and that is in the first place. "Once a Christian always a Christian." This does not need to be said. But "If a Christian, first of all a Christian." This does perhaps need to be emphasised in China as in other lands to-day. Some have made shipwreck because of an easy attitude towards the claims of their Lord. When difficulties in the homeland occur, whether due to family ties, to the pressure of social environment, or to the dead weight of apparently unchangeable custom, men have been known to sink the claims of Christ and become assimilated to the common pattern around them. These are not the men for the great reward; they are not among those that overcome. Such cannot be the officials of the kingdom of heaven which is being even now set up on earth.

In the olden days when the Master purposed to visit some town to bring with Him the great tide of blessing, He sent first of all His representatives to prepare for His arrival; and in order that they might represent Him indeed, He had them first of all with Himself, in His company that they might understand His thought, be inspired with His spirit, and as He was, so might they also be, as He spoke, so might they also speak, and as He did, so might they also do. To the members of this Association is offered the same high privilege. The kingdom of Christ is certainly coming in China. Can we doubt that the men He would prefer to use for this honour of going in His name to the places whither He Himself would go are themselves of the land of Sinim? If so, is He not preparing them in many a way? Some in scattered villages of the far interior, others in the large centres of trade and population, and not a few students in these Western lands. It may be that during the Conference at Swanick He will gather together those to whom He would unfold His thoughts and manifest Himself, so that returning to China many a one may go from the immediate presence of the King, carrying out His programme, being His chosen representative in high office for the King of Kings, living the life of His high Official.

ON CERTAINTY IN RELIGION.

By KENNETH ESCOTT KIRK, M.A. (Oxon.).

THE line of thought which it is my hope to make clear in this essay is a development of the last two pages of Mr. Harvey's article on "Christianity and Present Day Philosophy" in the July number of this review. The author there summarizes, more effectively than I could attempt to do, the criticism levelled by Professor Henri Bergson at both the scientific and the philosophic method of seeking truth; and follows him in setting up a new criterion—intuition, the thrusting intelligence outside of itself by an act of will, "the making ourselves self-conscious in the highest degree" the use of "that faculty of seeing, which is immanent in the faculty of action, and which springs up somehow by the twisting of the will on itself, when action is turned into knowledge."* It is not of course the first time that a philosopher or scientist has turned in despair from philosophy or science in searching some "most excellent way." Indeed, despite the Theistic arguments of the 18th century, it is almost a commonplace of dogmatic Theology. S. Paul, after his unfortunate attempt at Athens to establish the Christian faith by an appeal to reason, abandoned the apologetic method on his arrival at Corinth, and deliberately chose to preach what to the Greeks—the philosophers of his day—he knew to be "foolishness": that is intellectually unprovable. The great scholastics made it a first principle that the discursive intellect had little if any hope of reaching truth. "Our salvation" wrote S. Thomas Aquinas in the beginning of the *Summa Theologica* "depends on our achieving the knowledge of God; if reason were our only means thereto, few only, after infinite time and with infinity of errors, could attain to it." And the faint hope he here leaves to the intellectualist philosopher is absolutely extinguished during the course of his writings, when he constantly and categorically affirms that the "*visio Dei*" is not possible to the human intellect unaided.

But this agnostic temper, common though it is throughout the whole history of thought, seems to be at its zenith to-day. We have it is true some champions still of the pure intellect. Professor Bosanquet for example in his reply to Bergson (Gifford lectures, 1911) cherishes the hope that it will yet

* *Creative Evolution* (Eng. trans.), pp. 204, 218, 264.

be possible to say to the enemies of Absolutism "Mark now, how small a tale shall lay you low." But scientists as a whole are agreed in allowing that certain facts are not within "their province." Professor James, whilst, as Mr. Harvey points out, he establishes the "objective validity" of religious experience, yet holds without question that such experience, because of its personal and individual character is too tenuous ever to be a subject for scientific enquiry. At the same time he devotes a whole chapter of his *Varieties of Religious Experience* to quoting the arguments for the existence of God usually advanced by dogmatic theologians, shewing their inadequacy. Orthodox English theologians unanimously speak of the temper of "reverent agnosticism" which must be the *sine quâ non* of anyone who approaches the problems of religion. Equally significant is the startling revival of the study of mysticism. This subject, untouched and almost forgotten for centuries, has in the last few years called out three books of first-rate importance. The Dean of S. Paul's, Bampton lectures, Baron von Hügel's, "*Mystical Element in Religion*" and Miss Underhill's "*Mysticism*." And "mysticism" as a matter of fact covers both such active quest for real illumination as is evinced in Mr. Bergson's "intuition" and the doctrines which Dr. Inge, Baron von Hügel, and Miss Underhill have revived from their studies of religious history, and the passive reception of revealed theology which S. Thomas Aquinas put in place of natural Theology as the final vehicle of truth.

But Professor James' summary of the value of mystical experience is after all final. Whilst he admits that "mystical states when well developed usually are, and have the right to be absolutely authoritative over the individuals to whom they come" and that "they break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone" he yet affirms that "no authority emanates from them which should make it a duty for those who stand outside of them to accept their revelations uncritically." And again "non-mystics are under no obligation to acknowledge in mystical states a superior authority conferred on them by the intrinsic nature." In other words, whilst scientifically ascertained fact is universally valid *within its own sphere*; mystical experience is not so valid; we can *teach* the results of scientific investigation with every reason to expect acceptance; we cannot so teach the Theology, revealed to the mystics in their moments of ecstatic illumination. And yet it would seem that the



THE WALNUT ROOM, THE HAYES, SWANWICK.



THE HALL, THE HAYES, SWANWICK.

(Where our coming Easter Conference will be housed.)



whole trend of modern thought is to lay emphasis on such moments ; to make us all mystics whether we will it or no ; to risk the accusations of self-hypnotism and auto suggestion in the hope that transcendental experience, if and when we attain to it, will satisfy in each individual his innate craving for truth and reality.

To many, such a solution would seem the best attainable, and indeed there is much that is valuable in it. But it is clear at once that it strikes at the root of all dogmatic teaching of religion, or indeed of ethics, or of anything else (as *necessary* or *true*). For by its appeal to a specific " mystical " or " religious " sense, giving immediate experience of Reality without the intervention of the senses or mental processes usual to human perception, it takes itself out of the realm of the universal into that of the particular, temperamental and optional. And I cannot do better than use the space allowed to me to shew how the recently published life* of one who was admittedly both a great religious genius and one of the keenest intellects of the nineteenth century, reveals a single hearted and devoted struggle against this mystical individualism on behalf of dogmatic truth in religion.

John Henry Newman, after nearly sixty years spent since his first Oxford days in the service of theology, received the public acknowledgment of his labours in the gift of the Cardinal's hat on May 12th, 1879. In the speech which, being then in his 79th year, he made on that occasion, he dwelt at length on what he held to be the evils of the tendency we have seen to be so widespread. " Liberalism in religion " he said " is the doctrine that there is no positive truth in religion, but that one creed is as good as another ; and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion as *true* . . . Revealed religion is not a truth, but a sentiment and a taste. Since then religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you ? It is as impertinent to think about a man's religion as about his sources of income or his management of his family."

It is easy to see how clearly Newman realised the danger of tendencies which the last 30 years have mellowed and softened, but weakened in no way. If personal experience alone is to be the basis of all religion, whilst speculative thought returns at best a " not proven " to the charges of the

* " Life and Letters of John Henry Cardinal Newman." Wilfred Ward.

atheist, then doubt, with only a timid or sporadic reaching out to something beyond, will be the order of the day. It is essential to point out that the great mystics whose example we are to-day urged to follow built their mysticism upon a firm and unshaken rock of corporate religion and dogmatic faith, whilst we are asked to found ours upon the shifting sand of agnosticism. "It is impossible" it has often been said "to elevate a doubt into an article of faith."

Yet there is a strong case to be made out for the argument that science does not *disbelieve* the existence of God but only *doubts* it, while philosophy not merely does not disbelieve but tends to believe. No proof can be drawn from such an argument, but at least the ground is thereby prepared for proof. Browning, one of the acutest observers of the course of contemporary thought, put this argument from the dubiousness of doubt as clearly perhaps as it can be put :

"And now what are we? unbelievers both,
Calm and complete, determinately fixed
To-day, to-morrow, and for ever, pray?
You'll guarantee me that? Not so, I think! . . .
Just when we are safest, there's a sunset touch,
A fancy from a flower bell, someone's death,
A chorus ending from Euripides—
And that's enough for fifty hopes and fears
As old and new at once as Nature's self,
To rap and knock and enter in our soul . . .
All we have gained then by our unbelief
Is a life of doubt diversified by faith
For one of faith diversified by doubt:
We called the chessboard white—we call it black."*

This "negative" argument as it may be called was one of which Newman was not slow to avail himself, though he was the first to admit its inadequacy as proof, "who can deny" he said in his *Idea of a University* "the existence of Conscience? Who does not feel the force of its injunctions? But how dim is the illumination with which it is invested and how feeble its influence compared with that evidence of sight and touch which is the foundation of physical science! How easily can we be talked out of our clearest views of duty? How does this or that moral precept crumble into nothing when we rudely handle it? How does the fear of sin pass from us as quickly as the glow of modesty dies away from the countenance? and then we say "It is all superstition!" However, after a time, we look round, and then to our sur-

* "Bishop Blougram's Apology."—ED.

prise we see, as before, the same law of duty, the same moral precepts, the same protests against sin, appearing over against us in their old places as if they had never been brushed away, like the Divine handwriting on the wall at the banquet."

Thus the negative argument is on the whole in favour of this being attainable to man, definite religious certainty as widespread and as fully evidenced as the truths of science. And though no one argument leads finally to this conclusion, there are many which lead *towards* it. The argument long known as *ex consensu gentium*: the unanimity of all peoples in the belief in a divine Being; the argument from design; the argument from the necessity of a creator; the argument from the historical basis of Christianity and its inner coherence:—all point in the same direction, though none establishes certainty. And Newman's real contribution to the philosophy of religion was that whilst following Butler's famous principle that "probability is the rule of truth" (which indeed as he himself said in the "Apologia" was the guiding principle of his thought through life) he established that the evidence on which the human mind came to its conclusions was not so much that of the *greater* probability as that of an *accumulation* of probabilities. His *Grammar of Assent*, as his last and perhaps most important work was called, dwelt on the fact that the mind's action in accepting any conclusion was of the nature of an assent of the will rather than of an intellectual inference. "There is no such thing as perfect logical demonstration" he said in a letter to Wilberforce "there is always a margin of objection even in mathematics . . . *It is a law of our nature* that we are certain on premises which do not reach demonstration." But we have an innate faculty which "tells us when to discard the logical imperfection and to assent to the conclusion," and the means through which that faculty acts is the will. "A cumulative argument, though not demonstrative, may claim of us . . . an act of certitude." "The mind is unequal to a complete analysis of the motives which carry it on to a particular conclusion, and is swayed and determined by a body of proof which it recognises only as a body and not in its constituent parts."

It might be thought, at first sight, that this appeal to an "innate faculty" the *illative sense*, as Newman himself calls it, —is no more than another form of refuge in mysticism. If M. Bergson's "intuition" or the mystic's "experience" are no basis for universal arguments in religion, why should this new specific sense be any more so? The answer is

simple. "Intuition" and the "mystical experience" are the characteristics of special, occasional, and in a sense unnatural, efforts to cut away from the ordinary life of everyday, and rise to another sphere—a *via negativa* as the mystics themselves called it. The illative sense on the other hand is first that which guides and controls all our actions in the ordinary life of everyday. Whilst in science and philosophy, Newman held, we *aim* at logical cogency, at complete demonstration (though we know we can never attain it), that in life we are content with the practical certainty given us, on the inspection of cumulative but not of convincing evidence, by the "illative sense"—*and religion is a business of life and not of abstract cogency*. Instead of relegating religion, as mysticism must tend to do, to a special compartment of life of its own, he tries to bring it home, like Bacon's Essays, to "men's business and homes." He compares his "illative sense" with Aristotle's *φρονησις*, the "prudence" or "tact" or "common-sense" of the average man—the accumulated rule of thumb of social experience. He complains that agnostic thought as a whole has never applied this sense to religion; that the evidence, positive and negative, for the existence of God and the truth of Christianity has been dissected, and arguments shewn one by one to be individually insufficient; whereas in fact, they should be brought as a body to the touchstone of the illative sense of the society in which they themselves have grown up, and so judged, as a body and not as discontinuous and separate facts. And so far at least he has history on his side, that no stable society has ever publicly rejected religion or expressed a final disbelief in God. It is impossible to shew here that on the basis of such a belief in God the only sure foundation that can be built is that of Christian faith and practice, though such would be the conclusion to which I believe the argument would naturally lead us. It is enough for our present purpose to have followed Newman in his argument that the "illative sense," taken at its fullest, is the final court of appeal in human thought, is capable of giving universal and dogmatic certitude, and has pronounced unhesitatingly in favour of the first principles of religion.

I have tried to shew that the most obvious tendencies of modern thought, whilst not unfavourable to personal religious experience, are dangerous to anything in the shape of corporate belief, and fatal to the possibility of establishing universal religious truth. I have not attempted to examine the practical value of mystical experience and method for

human life, nor the logical validity of the psychology and metaphysic on which mysticism or intuitionism is based ; though both these subjects lend themselves to investigation. Rather I have tried to shew, how, one at least of the thinkers of the last century, by no means unsympathetic towards the scientific and agnostic temper, was yet able to hold, as the result of an acute and exhaustive analysis of the psychology of certitude, that the attitude of doubt from which these tendencies take their rise is not justified by the facts. If his arguments, as I have recapitulated them, fail to carry conviction, I would at least urge the reader whose interest has brought him so far to turn to the original and study them in the matchless style and keen exposition of the *Grammar of Assent*.

HOME NEWS.

By THE SUB-EDITOR.

A Religion for China.

The following editorial which appeared in a recent issue of the *Min-li-pao*, one of the leading vernacular dailies at Shanghai, is an unmistakable sign of the spirit of the times. It was not so very long ago when the Chinese press refused to comment on such a topic, because the whole nation clamoured for the raising of a strong army and the building of an efficient navy. Now it appears that after the strife and the turmoil the small voice of conscience is obtaining a hearing, and the just claims of religion are being seriously considered. The utterance is full of promise and encouragement, although we may not endorse it in its entirety.

"The Chinese religion has no purpose compared with that of a modern religion. It teaches idolatry and superstition. Against it the more intelligent class of people revolt. Some of them have even gone so far as to renounce all forms of belief. Consequently, on the one hand, there are the polytheists, and on the other, the atheists. Both are unnecessarily extreme in their views.

"By the dictates of conscience man discriminates right and wrong. According to Mencius, human nature is originally good; according to Yang Chu, it is originally bad. As a matter of fact, it is neither good nor bad. It is good under good influences and bad under bad influences, and only those who are unusually clever or stupid can stand against the influences of their environment. As for the general mass, education, as well as religion, is absolutely indispensable.

"Both the origin and the end of ethical religion are found in morality. When a man is willing to sacrifice his own interests for the welfare of the community and secures a considerable number of adherents by his teaching, then his personality and doctrines combine to constitute the basis upon which a religion is established. In preaching the religion, his disciples inevitably urge men to be good. This is how religion is created and spread abroad. Hence, in every religion the personal element of the founder plays an important part. But doctrines are more significant than personality; it is to the former that due respect should be paid.

"In Western countries the people believe in Christianity. It comprises two forms—Protestantism and Catholicism. Each is divided into a number of sects and cults. Not uncommonly, they are at war with each other. In spite of that, Christian morality is everywhere observed.

"Christianity exercises a powerful influence upon the people. It teaches self-control, a virtue most needed in a community where men and women have free intercourse. It also teaches righteousness and honesty, by which men learn to despise money not rightfully earned. Incalculable will the benefit certainly be when children are taught the doctrines of a progressive religion. For the welfare of China, we feel that attention should be paid to the religious aspect of her national development."

Public Morality.

Among the hundreds of ordinances emanating from President Yuan Shih-kai there are at least two which deserve our special attention. The first dated July 12th, deals with the question of public morality and the second dated September 21st, the eight virtues. The former reads thus:—

"The prosperity of a country is based on the virtues of the people. In the great and predominating states the people practise the virtues of respecting confidence and righteousness, and of sticking to their pledges. All false charges, mutually slandering and libelling each other, are looked upon as a shame. Without confidence it is impossible for the nation to exist. According to our Sages, flattering is always to be guarded against, as it is like blowing trumpets; so the great poets do not use false expressions of emotions to deceive either others or themselves. If what has been promised in the morning should be changed in the evening, then no confidence exists in our life. At the present time when the Republic is under construction, it is necessary to throw away all our customary abuses and to recall our people to follow the promptings of conscience.

"Righteousness and honour are indeed the main virtues of a nation, without which no state can be firmly established. Therefore, the whole country should respect frankness and not resort to deceptive language; for, by doing away with such abuses, real reforms can be effected."

The Eight Virtues.

Field-Marshal Huang Hsing, lately Resident-General at Nanking, a few months ago petitioned the Government on a

timely subject. He pointed out that since the establishment of the Republic, the rising generation have often misunderstood the true principles of republicanism, because they construed license as liberty and the subversion of all moral restraints, and suggested that in order to arrest this retrogression the eight virtues of the Classics should be expounded—viz., filial piety, brotherly duty, loyalty, sincerity, decorum, righteousness, honesty and the sense of shame. Thereupon the President issued a mandate as follows:—

“——In the reconstruction of China these eight virtues should be venerated as fundamental principles of humanity. In spite of the change in the form of government, the moral laws of the people still remain the same. In republicanism the government is not made the property of one family, it is reposed in the whole body of citizens; but as to the elements of human relations and morality, there should be no inconsistency with or departure from the old foundations.——

“Mencius has said:—‘Apart from human relations there will be no noble men.’ When you lead wild beasts to devour men, men would be devouring one another; and if you allow such a state of affairs to take its natural course without exposing or checking the wrong, the lawlessness so characteristic of the time of the Five Generations towards the end of the Tang Dynasty, would repeat itself. We would not then be tolerated by mankind but would be cast out of the world.

“Reflecting on this the President burns within in anguish and, hence, promulgates this warning. All citizens should understand that in the matters of family morality, government morality and social morality, all civilised countries arrive at the same goal, though by different paths. These eight virtues are the immutable bedrocks of the social order and not the instigations of capricious potentates. At this juncture of life and death, integrity or destruction, it may not be necessary to abide by the ways of the ancients, but proper bounds must not be transgressed and human institutions uprooted in order to ally oneself with forms of the lower creation. For those who advocate pernicious policies punishments exist in the State, and they will not be spared.”

The Gambling Vice.

On October 8th, the President issued the following ordinance:—

"During the latter part of the late Tsing Dynasty, gambling was strictly prohibited. Since the Republic was established, however, it tends to increase everywhere. As Peking is the hub and metropolis of the whole Empire, if gambling is not strictly interdicted, how can the dignity of the State be maintained? The Ministry of the Interior is hereby instructed that it should give orders to the Inner and Outer Police Departments to make thorough investigations at all times, and any one found violating the gambling laws should be dealt with immediately."

Apropos of the above *The Republican Advocate*, a Shanghai weekly, one of the increasing number of Chinese-edited English papers, commented as follows:—

"Foreign critics and observers of the Chinese say that gambling is second nature with the people of this country and cannot be eradicated. We are of the opinion that gambling can be stopped if the Government takes a firm stand to put it down. There were people who said that opium-smoking could not be abolished. Who says so now? People take to gambling because they do not know how to while away their time, and others make it their calling as a simple mode of earning money by lazy means. Hence most decent people do not engage in the habit. Foreign-educated Chinese at least should show an example that they can be freed from the mania. If they get into the old rut and do not show a better example to their people after their return from abroad, what difference is there between the Returned Students and the Conservative scholar, except the foreign clothes, the patent leather shoes and the long robe and girdle?"

The Chinese Red Cross Society.

China also has its Red Cross Society. On October 30th-31st the first National Convention of the Red Cross Society of China was held at Shanghai, in the same room at the Palace Hotel which was used by the International Opium Commission in February, 1909. Fifteen provinces, including such distant centres as Szechuen, Mukden and Canton, sent about a hundred delegates, and Vice-president Li Yuan-hung, the Ministers of Foreign Affairs, Interior, Army, Navy, and the Governor-General of Kiangsu, also sent deputies. A number of European doctors were also present, including Dr. Christie of Mukden, Dr. Hart of Wuhu, Dr. Macwillie of Wuchang, Dr. Maine of Hangchow, and Dr. Park of Soochow.

The reports of Red Cross activities in different parts of the country during the Revolution were first presented. Then followed four interesting addresses which showed that the Society was in close touch with the various Government departments, and that the Government had not only accorded it full recognition of its status, but also was actively planning to assist it in its laudable work. Mr. Chen Mo-ting, of the Foreign Office (Wai-chiao Pu), outlined the obligations undertaken by China in conformity with the Geneva Conventions, and suggested that the Society should draft a statement of the law against the abuse of the name and insignia of the Society which could be submitted by the Government to Parliament. Other papers read were those which dealt with First Aid, Sanitary Work, Local Branches and the Society's Publications. Dr. Shih Mei-yo (better known as Mary Stone), however, delivered the best address and elicited rounds of applause. She graduated from Michigan University, U.S.A., in 1896, together with Dr. Ida Kahn. "Pioneers in this line of work, these two ladies have been most successful, and they are now in charge of a flourishing hospital for women in their own native city" (Kiukiang). Dr. Stone spoke on "Women's Auxiliaries," and paid an eloquent tribute to the services rendered to the cause of humanity by such noble women as Florence Nightingale, Clara Barton and Mabel Boardman.

The Articles of Association for the Society were adopted unanimously. Rules and by-laws for the organisation of branch societies were drawn up and presented to the delegates so that they might be considered at the next annual gathering. The National Council is still engaged upon the question of the Society's incorporation. We are glad to learn that the institution now rests upon a solid foundation and that there is the best of goodwill existing between its different units. Messrs. Lü Hai-huan, a former Director of the Tientsin-Pukow Railway, and Shen Tun-ho, a prominent citizen of Shanghai, were appointed by President Yuan Shih-kai, the President and the Vice-president respectively of the Society.

Proposed Divorce Legislation.

According to the old order of things divorce was almost an unknown phenomenon. True it is that there were seven grounds for divorce, but so sacred were the ties of wedlock in the popular conception that people seldom if ever dared sever them and thus incur the odium of being gossiped about. Now, however, it seems that all this is to be altered. Only recently someone proposed to the National Council that

divorce should be made as easy as possible, so that a couple need merely express the mutual wish and they would thenceforth no longer be man and wife. Unfortunately this vicious suggestion appears to be an item of the programme in the slavish aping of Western ways and manners. A few years ago one heard a lot about the clamour for free marriage—i.e. free, in the widest sense of the term—and now one begins to hear about the steps to enable either the man or the woman to wriggle out of the bonds of matrimony. All this is sheer nonsense and madness, and we are deeply thankful that the National Council never took further cognisance of the proposal.

One who shunned publicity under the pseudonym of "A Chinese Student" wrote to *The National Review*, Shanghai, on this topic, and advocated, among other things, that "a divorce court should be established in which ill-matched pairs may have their separation legalised." In protest of the above "A True Patriot" wrote a strong letter to *The Republican Advocate*. He defined divorce law as "an invention of the devil, invented while in his merriest mood to bestialise men and women in order to justify His Satanic Majesty's existence," and said that if the people of China would not apply the curative, then "Whom the gods wish to destroy they first make mad." We agree with him when he declared in all earnestness: "Comparatively speaking, the opium evil would be but as a molehill by the side of this mountain of shameless vice, to wit, divorce law in China. Call it what you will, it is vice with a capital V."

China's New Woman.

For once, perhaps, we traverse a ground not without some hesitation; for we feel that the subject could have been more ably discussed by a member of the gentler sex. Nevertheless, the urgency of the problem calls for some consideration, and this is our sole reason for venturing where angels fear to tread.

We refer to the New Woman of China, as modernised as her sister of even half a decade ago was old-fashioned. The following may be said to represent her gradual uplift, for no one will deny that her status required considerable modification: (1) It used to be said that "the lack of education in a woman is a virtue," but this is no longer said, because schools for her have sprung up everywhere. (2) Education makes an individual discontented; hence, the new educated woman demands that she is not to lead a secluded life any more, but must be permitted to have some sort of social intercourse with

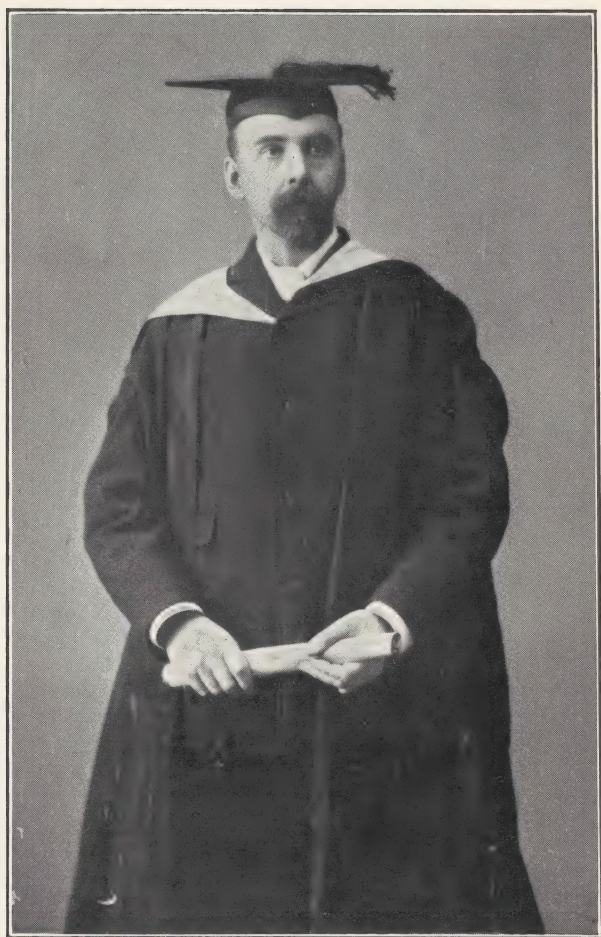
the rest of the community. (3) She shrinks from the very idea of being compelled to wed a man whom she has never met before simply because her parents wish it. (4) Lastly, she claims that she is the equal of her brother in every respect, politically as well as socially and intellectually.

Let us examine the various stages of her upward climb. (1) will be universally admitted as proper and correct, since "the hand that rocks the cradle rules the world," and educated motherhood means progressive citizenship. (2) is probably open to some disputation; nevertheless, it is safe to state the opinion that a restricted form of social intercourse which reduces the disadvantages of the Western prototype to a minimum may not be unproductive of good, for the success of the recent charity fêtes and bazaars organised at Shanghai and elsewhere was due in no small measure to the co-operation of Chinese ladies. (3) is an interesting and romantic incident of life. The pranks of the aggressive Cupid threaten to hold sway in China also, and the subject of Free Love and Free Marriage is being discussed in all seriousness and solemnity. (4) is open to violent controversy in which the degree of violence has actually been measured by physical means. When the Revolution broke out we heard of the enlistment of a few groups of ladies or Amazons, who vowed they would show no quarter to those who fought to prop up the tottering dynasty; then, when the Provisional Government of the Republic was first established at Nanking, we heard of the mushroomlike growth of the class of suffragettes and their successful attempt to coerce and disperse in an undignified manner the honourable members of the National Assembly. One of the political parties pledged their support in favour of woman suffrage, and introduced a Bill which was rejected by the National Council at Peking, whereas ten at least of the members of the Kwangtung Provincial Assembly are ladies. Now we read of the proposal to enlist a band of ladies to serve on the police force of Wuchang.

Well may the query be timidly put—What next?

Praise for Chinese Women's Dress.

Returning from her trip in the East, Mrs. Carrie Chapman Catt, the leader of the American suffragists, advised her sympathisers and adherents to burn their hats, to discard their corsets and to wear trousers instead of short skirts. She lauded the superiority of the Chinese women's dress as compared with the European models. To her the former is the most sanitary, healthful, comfortable, and artistic costume



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One of the Speakers at our coming Conference.



woman can ever wear. Someone inquired why she did not herself adopt the Chinese dress, and she replied :—

“ The American woman is mis-shapen ; her back is curved and her hips bulge from wearing the corsets and dresses she is thrust into. We think we are beautiful, but we are not to be compared in natural grace with our Chinese sisters. Their costume permits of the greatest ease of movement. They can climb ladders, go up and down stairs in comfort, bend and use every muscle of the body without feeling the strain.”

The National Council has approved the pattern of dresses to be worn on ceremonial occasions. The new style for men is much simpler and tidier-looking than the old style, being almost an exact copy of the European frock coat, etc., but the new style for women is merely a duplicate of the old.

Opium and Gunboat.

Once more it is our unpleasant duty to advert to the opium controversy. Towards the end of September the authorities of Anhui Province confiscated seven chests of Indian Malwa opium, valued at Tls.20,000, the property of a Chinese purchaser, and burned them. The opium merchants started a big hue and cry, and the British Consul-General at Shanghai went in a gunboat to interview the Governor of Anhui about the matter. The incident has as yet not been settled, and the Consul-General in question has gone up to Peking to confer with the British Minister and jointly with his chief to negotiate with the Chinese Government.

It was alleged at first that the Malwa opium belonged to a British subject, but this was proved to be untrue. Then it was claimed that the Chinese had no treaty rights to interfere with the consumption of opium of *British origin*, although this particular opium was the absolute property of a Chinese subject ; but it was contended by China that she had the right to interfere with a confiscated drug because Rule 5 (1) of the Rules of Trade, made in pursuance of the Treaty of Tientsin provides:

“ Opium will henceforth pay 30 taels per picul import duty. The importer will sell it only at the port. *It will be carried into the interior by Chinese only as Chinese property ; the foreign trader will not be allowed to accompany it.* The provisions of Article 9 of the Treaty of Tientsin, by which British subjects are authorised to proceed into the interior with passports to trade, will not extend to it, nor will those of Article 28 of the same treaty, by which the transit dues are regulated ; *the transit dues on it will be arranged as the*

Chinese Government see fit: nor in future revisions of the Tariff is the same rule of revision to be applied to opium as to other goods."

Whatever might be the merits of the dispute the Chinese greatly resent the extraordinary step adopted by the British Consul-General, for there was no valid reason why he should have proceeded up river in a cruiser since Anking is a non-treaty port. Can it be wondered at that such unjustified procedure should be looked upon as an attempt to compel the Chinese to buy Indian opium, and thus deliberately swallow the words of the Agreement of May, 1911, which was entered into "with a view to assisting China in the *suppression of opium*" (Art. 8) ?

Opium Litigation.

In prosecution of the anti-opium crusade the Chinese press said some strong things about the opium merchants, who now retaliate by instituting an action for libel against *The China Republican*, an evening paper published in English at Shanghai and edited by Chinese. At the moment of writing the case is still being heard at Shanghai. Whatever the decision may be, it will only make our people more resolute than ever to wage the battle to a successful finish.

The complainants are, to quote their statement of claim, "foreign merchants carrying on in China the lawful trade of importers of Indian Opium," and the defendants are "the Owners and Editor of a daily newspaper called *The China Republican*," printed and published at No. 1, Balfour Road, Shanghai, within the limits of the Foreign Settlement at that Treaty Port of China." The former charge the latter for "falsely and maliciously" printing words concerning their trade, "tending to injure them in their trade, exposing them to hatred, contempt and obloquy, and imputing to them mean and dishonourable conduct," and ask the Court to restrain the defendants from further printing, circulating, distributing or otherwise publishing the said libels, etc.

Eleven firms constitute the plaintiffs and Mr. Ma Soo is the Proprietor and Editor of the journal. These are some of the passages which gave the merchants offence :—

"October 3rd.—If they can but manage to acquire the lucre stained with the life-blood of a nation whose manhood has been stifled by the opium traffickers, that is enough for them. That evidently is the sum-total of their exalted principles and the height of their ambitions."

"October 24th, in a letter dated 22nd October, purporting to be signed by one W. E. Macklin: 'I have been wondering if we British are degenerating. I am not thinking of opium merchants degenerating. They are of course degenerate.'"

"November 4th, in a letter purporting to be signed by one W. E. Macklin:—'Depraved' seems to be a worse word than merely bad, but not quite as bad as totally depraved. I should consider the opium trade almost on the verge of total depravity.——This iniquity robs a man of his life-blood, his body, his soul and may damn him in the next world. Government patronage does not make the thing any more moral——Even murder is a kindly thing compared with this depravity. It is better to kill a man at once rather than to, like a vampire, suck all the life-blood out of him and his family as well. So murder is not in it. It is the sum of all the villainies."

In defence Mr. Ma said that "the words complained of were no libel but were and are a fair and *bona fide* comment upon a matter of public interest" and they "were written by the defendants *bona fide* for the benefit of the public and without any malice towards the plaintiffs." He admitted that the "said trade has been the subject of International Treaty," but denied that "the same is legal by the laws of China," because it "has repeatedly been the subject of prohibitory edicts, has been recognised by all nations as morally indefensible, and a general undertaking has been given to assist China in its total abolition."

The British Government and Indian Opium in China.

The opium merchants in India and China as well as those in England a fortnight ago again petitioned the British Government to the same effect as we chronicled in our last number. Questions as usual have been asked in Parliament, but to no avail. We are gratified that the British Government is still friendly to the Chinese people and that it still means to co-operate with them.

Just before the adjournment of the House of Commons for the Christmas holidays, Sir J. D. Rees had another shot at it. He called attention to the £10,000,000 worth of Indian opium which was being "bottled up" at Shanghai for lack of customers, and thought the British Government "should bring pressure on the Chinese Government to carry out their pledges" or "to take over the stocks accumulated," so as "to secure justice for our people on this matter."

Mr. Theodore Taylor, who moved the famous Resolution a few years ago on this subject, stoutly refuted the accusation that "the provinces were aflame with poppy." He detailed how there was not even 50 per cent. of the opium produced in China to-day that there was 5 or 6 years ago, and then read letters from missionaries testifying to the rigorous efforts made by the provincial authorities to eradicate the evil. "It is true there is a bond, but not a bond of justice," he concluded.

In reply Mr. Acland, Under-Secretary for Foreign Affairs, said :—

"We can not possibly accept any obligation to force opium into China and secure a profitable market for Indian opium growers. There is no obligation at all. The speculative aspects of these sales must have been clear to those concerned for some years, and more clear since the Agreement of 1911, and one cannot regard the trade as a trade for which the British Government is bound to secure a profitable sale. The point which the Government have to find out before they can determine their policy is the amount of opium which had been planted in the different provinces. Pending an inquiry into the matter I cannot make any statement of policy upon the question, or upon the measures, if any, which may be adopted to secure that the opium now held up at Shanghai should be taken into China.

"If it were found that there has been much planting and really a consumption of native opium and that there has been a real and persistent obstruction of the sale of Indian opium both by the Provincial and Central Governments, then undoubtedly the position would be serious, because it would be clear that the Central Government was not really endeavouring to carry out its side of the treaty. If, however, the contrary were the case, then we should not feel bound to secure for those merchants the favourable market, as suggested by the honourable member for East Nottingham. The facts, so far as the present information goes, show that *real endeavours are being made by the Central Government and by public opinion all over China individually to restrict the growth, consumption, and trade in this extremely harmful drug.*"

The Anti-Opium Crusade.

In addition to the foregoing there remain a few particulars to be mentioned. Mandates have been time and again issued enjoining the people to obey the law and co-operate

with the Government, and the latest of these orders was published on Christmas Day. Early in November an opium dealer in Hunan was executed by shooting for defying the law, and on December 3rd every opium shop at Wuchang was closed, some by force. Most stringent regulations have been drawn up against the use and importation, etc., of morphia and cocaine. Thus the penalties range from imprisonment varying from the 1st to the 4th grades to monetary fines between 120 dollars and 1,200 dollars, and even the forfeiture of public rights and official positions. Above all, those addicted to the baneful habit are rigorously excluded from the enjoyment of their franchise. Can punishment be more severe ?

Language Reform.

Among the resolutions agreed upon at the Central Educational Conference convened by the Ministry of Education and held in July at the Capital was one which will have far-reaching consequences, namely, in favour of language reform. In advocacy of this, one delegate declared that "the ignorance of the masses was due, chiefly, to the difficulties of the Chinese written language, because it was necessary to learn the sound and also the meaning of every word ; and also that the absence of an alphabet was responsible for a variety of dialects without a common spoken language."

This is a difficult problem to tackle, but not impossible of solution. Philologists are now engaged upon the task of either evolving a new product or reforming the existing one. Meanwhile, not a few suggestions have been advanced.

The first is the system of introducing the Roman alphabet supplemented by signs to indicate the tones of the words. The experiment has been found by missionaries to work fairly well in the South, especially in Fukien and Kuangtung. The objection is that "in such a system the characters with the same sound and tone but expressing different meanings can never be adequately represented by the system of phonetics, especially when it comes to a more advanced literature, which conveys the finer and subtler thoughts of the mind."

The second is the system invented by Mr. Chao Hi-chu, Secretary of the Chinese Legation at Rome, assisted by Mr. Rivetta de Solonghello, Professor of Chinese and Japanese, at the Orient Institute, of Naples. The alphabet contain 42 letters, of which 23 are vowels and 19, consonants. The vowels are borrowed from the Greek, the Russian, the Latin, and one only from the Chinese languages ; the consonants,

from the Latin, the Russian and the Greek alphabets. The third is the system originated by Dr. Lim Boon-keng, wherein the phonetics take after the Japanese model and new characters are used to supplement Chinese radicals to express the peculiar foreign sounds.

Doubtless there are many more systems not yet made known to the public, for from personal experience we know at least one which is the invention of one of our fellow-students in the United Kingdom.

China in the Far Eastern Olympiad.

On February 2nd-9th, 1913, Manila will hold the first Far Eastern Olympic Games. China has also been invited to send competitors. The Chinese team will comprise three sections: the North, the Central and the South, and by this time the arrangements are well on the way to completion, if not already definitely settled.

Athletics is a new thing among schools in China, although it is becoming more popular every year. The "records" made by the students of missionary schools are the best, inasmuch as they were the pioneers of the movement. The "records" already registered will bear comparison with those in Western lands, and it is anticipated that the Chinese team will acquit itself creditably.

The following represent the "records" of the National Track Meet on October 18th, 1910, at the Nanking Industrial Exhibition, in which the competitors hailed from Peking, Tientsin, Tungchow, Canton, Hankow, Hongkong, Wuchang, Soochow, Nanking, Shanghai, etc.:—

- 100 yds. Dash, $10\frac{1}{8}$ seconds.
- 120 yds. Hurdles, $15\frac{3}{8}$ seconds.
- 220 yds. Run, $24\frac{3}{8}$ seconds.
- 440 yds. Run, 52 seconds.
- 880 yds. Run, 2 minutes 20 seconds.
- Running High Jump, 5ft. $5\frac{1}{4}$ in.
- Running Broad Jump, 19ft. $5\frac{1}{2}$ in.
- Pole Vault, 9ft. 10in.
- Throwing the Hammer, 111ft. 5in.
- Putting the Shot (12lbs.), 38ft. $9\frac{1}{4}$ in.
- Half-Mile Relay Race, 1 minute $44\frac{1}{8}$ seconds.

The Opium Crisis.

It is idleness to deny that the opium controversy has reached a grave crisis. In our last issue we called attention to the memorial forwarded by the Indian opium merchants to their

Government. A fortnight ago they have sent in another petition which traversed practically the identical ground as the last, *i.e.*, they accused the Chinese Government of having committed breach of treaties, and suggested that, since their own Government was not prepared to support them to enforce their claims, it should stop forthwith further sales of opium. They were quite willing to see the traffic stopped now and for ever, but if the sale was to be continued and their accumulated stocks at Shanghai and Canton could find no customers because our Provincial authorities were rigorously enforcing the anti-opium laws, the prices of their stocks would come down with a run, and they would be irretrievably ruined.

Let us examine this charge of our alleged breach of treaties. It appears to be based on these premises : (1) There has been a recrudescence of poppy cultivation in the provinces since the Revolution ; (2) the Provincial authorities have interfered with the entry of Indian opium. What are the facts ? The word "breach" may mean either an intentional or an unintentional breach. If it could be proved that the renewed growth of opium was the direct act or the instigation of our Government, certainly we stand convicted before the world. But all the evidence goes to prove that the renewed cultivation was purely the result of the Revolution, or, to use an English legal expression, an Act of God, something which was unforeseen and inevitable. As such it was not preventable, and it may be doubted if any other Government under the circumstances could have succeeded better than the Chinese Government. The moment any semblance of normal order was established we lost no time in taking measures to cover lost ground and enforce the law, and only last month five men were beheaded at Changsha for the temerity of growing the plant.

Under the present arrangement China cannot prevent the entry of Indian opium, but she has every right to forbid her subjects from smoking it. If she cannot exercise this right, who can ? Should we not prohibit opium smoking the vice would revive and continue unchecked, and then ? The opium merchants would be pleased, no doubt, but would not the British Government call us to account for a breach of treaty stipulations ? It seems that whatever we do we cannot escape from the suspicion that we would be guilty of some sort of violation of agreements. Surely this is an unbearable position.

There is this aspect which does not appear to have been at all grasped. China means to deal only with her own subjects and exercise her jurisdiction over their person and property. Indian opium may still come in, but no Chinese can smoke it.

The opium merchants in this respect blundered most grievously in the above-mentioned "gunboat incident." Having failed in their claim that the seven chests of Malwa opium burned was the property of a British subject, they then advanced the contention that the Chinese authorities had no right to interfere with the opium of British origin, even though the ownership of it was completely vested in Chinese hands. Imagine the consequences of this artful but mischievous argument. It means that, if the argument be extended a step further, we could not also prevent our people from smoking Indian opium simply because it was British-grown! A suggestion which is, to say the least, utterly Gilbertian.

Repeated representations have been made by the British Minister at Peking to our Government on this complex subject, and we have been finally warned that we must take care to comply with our treaty obligations. This looks rather alarming, but, on the other hand, the British Government at home seems to be still friendly, as is attested by the above-noted reply of Mr. Acland. Truly the problem is fraught with mystery, for from personal experience and knowledge Mr. Acland's answer is as favourable as Sir John Jordan's representations at Peking are adverse.

"The Times" and The Opium Crisis:

When the opium merchants petitioned and telegraphed to their Government they plainly hinted that Great Britain ought to take drastic measures to compel our Government to abide by the provisions of the treaties to the very letter. What does that mean in simple language? Nothing more than this: *Great Britain should go to war with China if the latter should refuse to comply with the former's demands.* That is the interpretation put upon their words by no less an authority than Mr. Theodore Taylor, M.P. But will Great Britain do such an extreme thing? We think not, nor do Mr. Taylor and those who are working with him think it at all likely. And we are especially glad that, above all papers, *The Times* should have adopted the same headshaking. Of course, *The Times* might be wrong after all, but still it is a distinct asset in our favour that the most powerful organ of public opinion in the world should have proclaimed in bold and blunt language to this effect.

In our last number we also quoted from *The Times* to show that it likewise endorsed the suggestion of the opium merchants that the British Government should at once stop further sales of opium. On December 27th it reiterated the

same view, and said that that was the fairest thing which could be done to the traders. The Peking Government could not enforce its full authority upon the provinces, and concurrent with an undoubted widespread desire of the Chinese to extirpate this traffic, some provincial officials yet did a lot to derive revenue out of the native drug. The British would not attempt to see the treaties faithfully carried out by China, and so the opium merchants' stocks have accumulated to the immense value of £11,000,000. Then occurred this significant passage which we have appended in bold type :

"Great Britain falters, because, in the last resort, a war to insist upon the fulfilment of the agreements was regarded as indefensible."

If there is a virtue which is lacking in diplomacy it is that of frankness, and many a hard blow would have been averted could the disputants but speak out their real mind.

REVIEW AND OUTLOOK OF CHINESE CIVILISATION.

By the Rt. Rev. BISHOP J. W. BASHFORD, D.D., LL.D.

(Reproduced from The China Mission Year Book, 1912.)

A COMBINATION of four facts makes the history of China the most remarkable of any nation, and, with the possible exception of the Jews, of any people upon the globe: (1) China is among the oldest nations of the earth, ranking in age with Babylon, Assyria, and Egypt. This fact alone makes China notable among the nations of the earth. (2) We have in China the strange phenomenon of an arrested civilization. Chinese civilization, beginning before the founding of Greece or Rome, advanced until it reached substantially its present stage about 500 B.C. and then halted until 1900 A.D. Substantially the same type of tools of hoeing, digging and plowing, substantially the same methods of irrigating the soil, substantially the same methods of making roads and building bridges, substantially the same style of boats and houses as prevailed in 500 B.C. prevailed in 1900 A.D. Families were organized on the old basis of complete parental authority down to as late as the present generation. The government was theoretically a pure despotism from 2000 B.C. down to the death of the late Empress Dowager. Slavery and polygamy have existed in China during all these years. The compass was known twenty-six hundred years before Christ, but the Chinese have never been a seafaring people. Gunpowder has been known since 1700 B.C., but the Chinese have never become a warlike race. Paper has been manufactured since 200 B.C., and the art of block printing was known 1,200 years before Gutenberg, but only a small percentage of the 400,000,000 of China can read and write, and Chinese writing has not yet advanced to the alphabetic stage. Many Bible readers have observed scores of customs which prevailed in biblical times still existing in the Chinese Empire, such as oxen treading out the corn, clay threshing floors, separating the grain from the chaff by the use of wind, weighing money on scales, wearing sackcloth for mourning, women grinding at the mills, etc., etc. The most characteristic invention of China is the lathe without the flywheel, moving around half-way and ever returning to its starting point, but never completing the

revolution. Surely the arrest of civilization in China is one of the striking phenomena in human history. (3) China is distinguished by the survival of its moribund civilization for over two thousand years. Civilization was arrested in Egypt, in Babylon, in Assyria, in Macedonia, but in each case it perished. Jewish civilization is the only civilization which in this regard presents an analogy to that of China; and while Jewish civilization has survived, yet the nation perished and the race was scattered. (4) The last and strangest fact in Chinese history is that a nation which originated in time with Babylon and Assyria and advanced rapidly for several hundred years, a nation which ceased to grow some twenty-five hundred years ago, a nation which retained for all these centuries some living sap in its apparently dead branches, is now suddenly blossoming out and giving promise of large fruitage. These four facts: the early rise of Chinese civilization, the arrest of Chinese civilization, the survival of Chinese civilization, and the renaissance of Chinese civilization taken together constitute the most striking phenomenon in the history of nations. If we can discover the causes of this long sweep of Chinese history perhaps they will furnish some ground for hope amidst the uncertainties which now surround us. Let us, therefore, study in detail each of these four facts.

I. CAUSE OF THE EARLY CIVILIZATION OF CHINA.

Civilization, like every other movement on earth, is subject to the law of cause and effect. Life from life is as true of mental and spiritual progress as of material advances. The attempt to demonstrate the emergence of a lasting and progressive civilization out of sheer barbarism, with no contact with any higher source of life, is as vain as was the attempt to demonstrate the origination of physical life from dead matter.

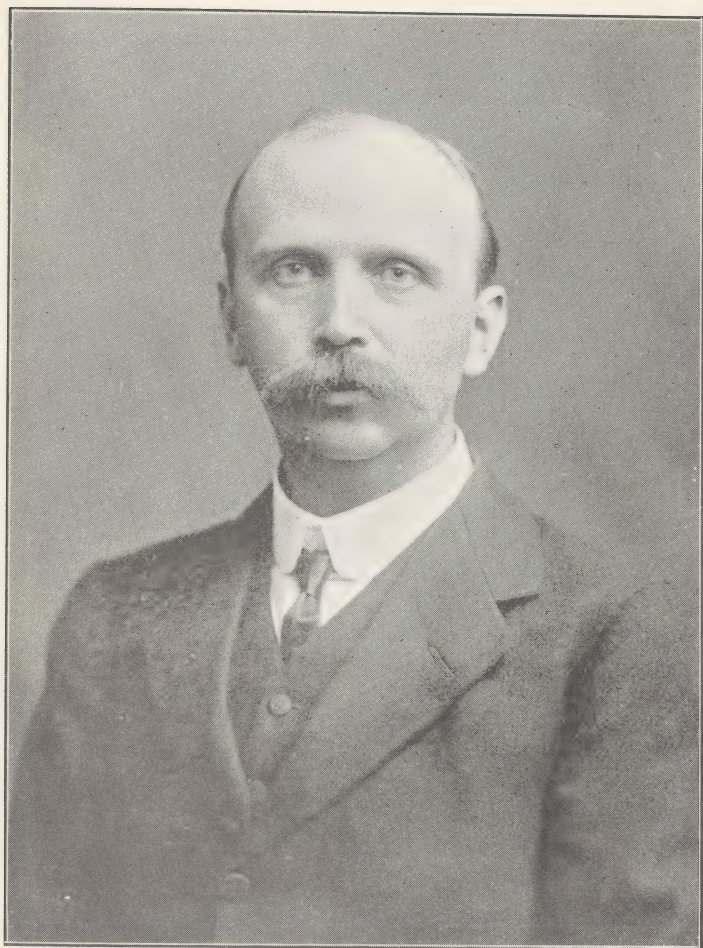
Applying this principle to China, a study of the Temple of Heaven at Peking leads many sinologists to the belief that this worship originally was connected with a knowledge of the true God, and possibly connected with His original revelation to peoples in western Asia. According to Chinese tradition, the race originally came from western Asia. According to many competent western writers, there are traces of a connection between early Chinese civilization and the civilization of western Asia. Other writers, however, hold that China's civilization is indigenous. While the weight of authority is decidedly in favour of the earlier view, it

matters little which theory we adopt as to the proximate cause of Chinese civilization. Either there is an historical connection between the Chinese and those receiving God's original revelation, or else the Chinese learned the invisible things of God from the things which were seen, even His eternal power and godhead. The cause of China's early civilization, therefore, was communion with God and the reception of life and light from Him—either through her early connection with the nations of western Asia, or else, through Him who is the true light which lighteth every man coming into the world.

II. CAUSES OF THE ARREST OF CHINA'S CIVILIZATION.

But a second and more interesting question at once arises, namely, how did the Chinese if they once enjoyed contact with the western nations, and above all, with the true God, lose that contact, and how did their civilization become arrested? If the principle with which we started is true, namely, that civilization arises from contact with nations of higher civilization, or else from direct divine impulse, then the arrest of China's civilization would result from lessening contact with those higher sources of mental and spiritual life. This is apparently what occurred in China, and a brief study will reveal the causes of the isolation of China and, therefore, of the arrest of her civilization.

First, China lost her contact with the rest of the world through physical causes. The Chinese, on reaching their present seat of civilization, found themselves largely cut off from the rest of the world, on the east and south by the Pacific Ocean, until about 1,500 A.D. We need not dwell upon China's contact with Japan on the east, because the Chinese gave civilization to the Japanese and could receive little from them until recently, when Japan herself was awakened to new life by the Christian nations. On the west communication between China and India was practically barred by the Himalayas and the huge mountain system of Tibet. It is indeed probable that a pathway once existed from the valley of the Tigris and Euphrates, north of the Himalayas and south of the Caspian, across central Asia and down through the Tarim Valley. It is possible, and indeed probable, that this is the original road by which the people now called Chinese advanced from western Asia to their early home in Shansi and Shensi. But by some inexplicable decrease of rainfall the route by which the original Chinese came into eastern Asia became impassable.



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There was indeed a second route open from western Asia to China, running north of the Caspian and over the plains of Siberia and Manchuria—substantially the route of the Trans-Siberian Railway. But this route was so far north that the journey had to be made in a single summer or else the caravan perished with cold ; and the journey was too long to be covered on foot or with ox teams in a single summer. Hence, the northern route was impracticable. It is true that Mongol hordes gradually spread over these plains in successive generations and at last burst with fury upon China through her northern gateway. These devastations led the Chinese to erect, some two hundred years B.C., the Great Wall along her northern frontier. Thus China reinforced her natural isolation by artificial means of exclusion and lived almost from the beginning of her history down to 1,500 A.D. shut off from the rest of the world. The large size of China and the variety of her climate enabled the Chinese to supply their physical wants without foreign commerce, and encouraged them in keeping the gates barred against foreign nations. These centuries of isolation resulted in national pride and conservatism, just as the similar isolation of a family, or a neighbourhood, produces similar results to-day. Moreover, isolation results in inbreeding, and inbreeding results in infertility. The Chinese soon discovered the dangers of physical inbreeding and guarded against them by prohibiting marriages within the clan. But alas, the Chinese made no provision against the infertility, of intellectual and moral inbreeding. Indeed, the poison worked to such an extent in her veins that long before the Great Wall was built China had lost all contact with foreign nations, and the Great Wall was only the outward expression of Chinese exclusion policy. Here then, in the isolation of the Chinese for perhaps thirty-five hundred years through geographical causes we have one cause of the arrest of Chinese Civilisation.

Second, China not only lost in a large measure her contact, with the rest of the world through physical causes, but she also lost in some measure her contact with God through spiritual causes. These processes of decreasing spiritual life may be traced to three sources : (1) Some time in the early history of China the worship of the Temple of Heaven was monopolized by some emperor or by a succession of emperors until in time the people were robbed of what many sinologues regard as China's original worship of the one God. The Chinese emperor, like the Roman emperor,

usurped the place of Christ and became the mediator between God and Man, the connecting link between heaven and earth. Thus the emperor has been regarded down to the present day as the Son of Heaven, just as the emperors of Rome were deified. Any other person presuming to worship at the Temple of Heaven would have been executed summarily for high treason on the ground that he was usurping the highest prerogative of the emperor. (2) The Chinese people, like every other nation, followed, in some measure, the course of history portrayed by Paul in Romans. Like all of us at times "they held down the truth in unrighteousness" until they themselves were ready to yield to the emperors the worship of the true God connected with the Temple of Heaven, and to accept for themselves the worship of the spirits of their ancestors. Whether we regard the worship of ancestral spirits as due to retrogression, or whether we say that the Chinese gradually advanced from animism to the worship of spirits and then paused in their upward progress, in either case their early acceptance of this lower form of worship helps to account for the arrest of civilization in China. (3) Recognizing the influence of great persons in history we regard Confucius as an additional cause of the arrest of Chinese civilization. Confucius was the child of the ages and the father of the ages. More than any other man in China, Confucius was the product of the past and the creator of the ages which succeeded him. He did more than any other mortal to confirm China in materialism through spiritual isolation. Before blaming Confucius too severely for his agnosticism we must remember that Socrates was put to death by the Greeks for unbelief, and had Moses been overtaken by Pharaoh he would have been executed as disloyal not only to the government but to the worship of the Egyptians. It must be confessed, however, that neither in what he rejected or accepted did Confucius rise to the religious height of Moses or of Socrates and Plato. He fell in with the ignorance of the times and the customs of his fathers far enough to practise and advise the worship of ancestral spirits. Moreover, while he carried his superstition too far on the one side, on the other side he carried his scepticism also beyond Plato and Socrates or Moses. To Plato God was the supreme First Cause. Socrates not only believed in one righteous God but so fully accepted his own guidance by the spirit that he became the unconscious pre-Christian discoverer of our doctrine of the Holy Spirit. [So Moses on the one side far

surpassed Confucius in the rejection of the superstition of the Egyptians, while on the other side he advanced far beyond Confucius in his belief in a personal God. Indeed, to him and through him to the Israelites God was the most real Being in the universe. But while Plato and Socrates and Moses reached theistic ground, Confucius feared all communication with the unseen world, and advised his people, aside from the customary sacrifices to ancestral spirits, to have as little connection as possible with the unseen realms. He was indeed no denier of the supreme God. Rather he seems clearly to believe in a supreme God and in an over-ruling Providence for himself. But certainly he was an agnostic in his teaching in regard to such a God; and this agnosticism contributed to the neglect of the worship of the true God, and discouraged any earnest search for a knowledge of Him. Confucius is so colossal a figure that we rank him with the forces of nature in his influence upon the Chinese people.

III. CAUSES OF THE SURVIVAL OF CHINESE CIVILIZATION.

(1) Confucius. Turning now to the causes which enabled Chinese civilization to survive in a state of suspended animation for over two thousand years, again we should name Confucius. There are two types of great men—the prophetic type and the priestly type, the leaders and the conservators of civilization. The prophets represent the higher type of humanity. More mental grasp, more power of initiative, more energy and courage are required to lead the race onward and upward to the conquest of unconquered heights than are required simply to hold the heights already won. But let us not disparage the power of the conservative. Second only to the power of achievement is the power required to inspire a race to maintain the gains its ancestors already have made. Next to the ability to increase one's physical strength is the ability to preserve what strength one has. Not inferior to one's ability to advance in learning is one's ability to preserve, and have ready for instant use, the knowledge already mastered. Certainly not inferior to a man's ability to make spiritual progress is his ability to hold himself unswervingly to the highest point of consecration already attained. Now of this second class of great men, the conservatives, Confucius, by his belief in a divine call to preserve Chinese civilization, by his fifty-six years of devotion to that call, by the common sense and sound moral judgment displayed in his teachings, and

most of all through the favour and help of God, became the greatest representative who ever walked this earth. Moses is the only other man who can rank with him. In the prophetic sphere as the creator of civilizations—Moses greatly surpasses him; but Confucius has preserved a larger race for a longer time and with greater national unity than did Moses. Confucius rendered this supreme service to China because he was himself full of reverence, exerted greater self-control, was more unswerving in his devotion to his ideal, and preserved more fully than any other Chinese the true light, which lighteth every man coming into the world. Hence we reckon Confucius along with the forces of nature as one of the causes contributing to the preservation of Chinese civilization.

(2) But a great man always springs out of a great people, and the Chinese people were not unworthy of Confucius. While going too far in their worship of the spirits of their ancestors, nevertheless the Chinese more fully than the Jews themselves observed the fifth Commandment, "Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." And truly God has kept His promise; the days of the Chinese have been long in the land which the Lord our God has given them. Along with obedience to the fifth Commandment, the Chinese have observed the seventh Commandment*—not perfectly by any means, but more fully than any other great nation. They have combined these two commands of the Decalogue in their well known proverb, "Of ten thousand evils lewdness is the chief; of ten hundred virtues filial piety is the first." While the Chinese are far from sainthood in social purity, they have maintained the death penalty for adultery for many centuries; and they never fell into that moral perversion which would have led them to sanctify lust by making it a part of worship, as did Greece and Rome, and Babylon and Egypt, and even Judea at times, as does India yet. Once more Chinese parents have observed more fully than any other people the first maxim of all sound learning: "Teach your sons in childhood that which they must practise in age." The father is not simply the progenitor but the teacher and companion of his son, bringing him up at his side and training him in the trade or industry which the son must practise as a man. Surely if the partial disobedience of the Chinese was one cause of the arrest of their civilization, their partial obedi-

* Seventh Commandment:—"Thou shalt not commit adultery."

ence to such light as they have is one of the causes of the preservation of the civilization which they possessed.

(3) Moreover, as geographical conditions largely caused the isolation of China and the arrest of her civilization, so physical geography is a potent cause of the preservation of her civilization. While nature isolated the Chinese, she dealt in large and generous fashion with them. The country embraces every variety of soil and climate and produces every material product demanded for the sustenance and civilization of mankind. Moreover, the country is so large that China has been a congeries of nations rather than a single state. Especially when we add to China Korea and Japan, a sufficient number of people is found in the Far East to furnish a large amount of mutual stimulus and at least to keep alive existing civilizations. Hence Confucius, China's partial obedience to such light as she received, and the large and rich portion of the earth's surface with its products, are the causes of the preservation of the civilization of China.

IV. CAUSES OF THE RENAISSANCE OF CHINESE CIVILIZATION.

Turning now to the fourth fact—the awakening of China, everyone will recognize at least two causes, namely, her fresh contact with God through missionary efforts, and her contact with western nations. No argument is needed to prove the effectiveness of these two causes. The only question which arises is over the relative influence of these two factors; and they are so interwoven, God so works through established agencies, that it is impossible to disentangle them and say exactly how much of the awakening of China is due to her contact with the nations which have already achieved a measure of civilization, and how much is due to missionary impulse. We are sure that commercial and political contact with western nations eventually would have proved sufficient to cause the renaissance of Chinese civilization. Nevertheless, both observation and history show that the prime cause of the awakening of China was the missionary and not the merchant. The primary cause of the recent progress of the Chinese is not the telegraph, the newspaper, the steam engine, but Jesus Christ. Christianity entered China before these inventions were introduced and was the cause of their introduction; above all Christianity was the original cause of the awakening of the western nations from whom China is now receiving light.

V. CHINESE INSTITUTIONS AND RECENT HISTORY.

A study of three institutions of China and of her more recent history furnishes added assurance that God has been strangely preparing this people for a more democratic form of government and organization of society. God in His wisdom and divine grace has used not only Protestant and Roman Catholic missionaries, but Judaism, and in a measure Buddhism and Confucianism, and even political events, as a divine propaedeutic to a Christian democracy. Confucianism is rooted in the Five Relations; those of Emperor and ministers, of father and son, of husband and wife, of elder and younger brothers, of friend and friend. These relations rest back upon the responsibility of the Emperor for the people, of the husband for the wife, of the father for his family, of the elder brother for the younger brothers, and of friend for friend. In return for the responsibility assumed on the one side, there must be obedience and service on the other side: of the ministers to the Emperor, of the wife to the husband, of the family to the father, of the younger brothers to the eldest brother. However harsh Confucianism often is, nevertheless, its long training of the Chinese in the sense of responsibility on the one side and in the sense of obedience upon the other side has been essential to the continuance of their civilization, and in the absence of the long training of the Old Testament which the Jews enjoyed, may not this puritanical training, prove a providential preparation for the self-control and reverence for law so essential for the establishment of democratic institutions?

(1) *Clan Government*.—Moreover, the Fifth Relation mentioned by Confucius is that between friend and friend. The basis here is reciprocity upon which Confucius laid great stress. His definition of reciprocity is the Golden Rule stated negatively, "That which you would not have done unto you, do not unto others." Reciprocity places all men upon an equality in the relation of mutual and equal responsibility for each other's welfare, and in this Fifth Relation of Confucius we find the basis for democracy. Indeed, the people have embodied—in a crude fashion to be sure—the principle of reciprocity in certain institutions, some of which even antedate Confucius' statement of the principle. Mencius, a disciple of Confucius, in applying this principle to the Emperor and the people, clearly taught that when the Emperor fails to recognize his responsibility to heaven and his duties to the people, he has exhausted the mandate of Heaven, and

the people have the right to rise in revolution and drive him from the throne. This principle finds more complete illustration in the local self-government of the people. Dr. Hawks Pott in his sketch of Chinese History says on page 14, "The heads of the family and the heads of the clan have the control of the people in regard to affairs of a purely local character. This local self-government still exists in China." The headship of the clan in China is usually hereditary, and the village eldership rests largely upon age. But whoever is the nominal head, in the clan or village where everyone is known, the man who comes to real authority is the one who represents the dominant sentiment of the community. The responsibility of the leader for his followers is so heavy, and the difficulties of resisting oppression by higher officials are so great that the Chinese exercise the power of recall over inefficient clan leaders, and keep to the front their strong representative man. Thus, the masses of the people enjoy to a considerable extent local self-government.

(2) *Village Government.*—Moreover, the democratic spirit often operates in the selection of the headmen of the tithes and the hundreds for the wards and the villages. Williams, in his *Middle Kingdom*, vol. 1, pages 482, 483, 500, speaks of each hundred or village selecting its headman in a sort of town meeting; of the principal men in the village exercising the power of recall when the headman no longer represents them; of the large influence of these headmen because they represent popular sentiment; and of the value of these representatives of the people in resisting the claims of the higher officials, who receive their offices by appointments from above. Williams shows further that the principle of local self-government in some form prevails in all parts of China; that it has existed from a very early date; that a similar system exists in India, but that the democratic principle in India terminates with the village elder, whereas in China the village elder is only a single illustration of Chinese democracy. Doolittle, in his *Social Life of the Chinese*, vol. 1, page 250, speaks of the trustees of the neighbourhood being elected annually, and of their election of a chairman or headman, and of the by-laws and regulations which they make for the government of the village. He indeed admits on page 524 that the headman of the village is sometimes chosen by lot, but calls attention to the fact that care is taken in the selection of the names of those men among whom the lot is cast. While all the descriptions of the process by which the representatives of the people are elected

are indefinite, and the processes themselves vary in different communities, nevertheless, the leaders of the common people are in business ability and in character the representatives of their respective communities. This does not imply that they are always men of superior character, any more than the leaders of Tammany Hall are men of superior character; it implies that they are men of force, and of such character as the clan or the local community desires, or, at least, tolerates, in its rulers. Moreover, the present upheaval in China shows a decided trend in favour of the democratic rather than hereditary principle in the selection of these local officials. In southern China where clanship especially prevails, centuries of experience have inclined the Chinese in the present crisis to repudiate the hereditary method of selecting rulers, and to support the democratic principle.

(3) *Guild Government.* In addition to this large measure of local self-government in China through clans and village elders, and headmen, the business affairs of the Chinese are largely governed by their guilds. Next to the temples, the most striking buildings in Chinese cities are the guildhalls. The temples and guildhalls in China impress the traveller almost as much as the churches and schoolhouses in the United States, and the guildhalls are of far more practical importance than are the temples. The guilds are very general throughout the Empire. First in all large cities are the territorial guilds—the guilds for the people of various provinces or cities residing in that city. Next to these we have guilds for almost every kind of business; the bankers' guild, the silk merchants' guild, the wheelbarrow guild, the piece goods' guild, the needle makers' guild, the fish-hook makers' guild, and even the beggars' guild, and the thieves' guild. Mr. Jernigan, in his admirable volume on China in Law and Commerce, Mr. Morse in his valuable book on The Guilds of China, and Mr. Macgowan in his admirable monograph on Chinese Guilds, show that these guilds are always schools in the art of government and often schools of democracy. They are always well organized because they are often engaged in industrial, commercial or political warfare. Their officers consist generally of an executive committee whose members usually are elected annually and are eligible for re-election. The executive committee selects a secretary and manager. The guilds often have as much influence in the practical shaping of the affairs of city government and vastly more influence in the control of the business

interests in the city than has the political government. The members of the guild settle almost all their personal and commercial disputes according to guild laws. They often enact trade regulations, settle general trade disputes, and perform with equal readiness the functions of a chamber of commerce or of a municipal council. The guilds often levy their own taxes, support fire brigades, provide their own standards of weights and measure, fix the rates of commission, determine their settling days, so that the combined guilds regulate and control the internal trade of the Empire. The laws of the guilds are read in the courts of China as if they were part of statutory law, and these guild laws determine the decisions of the courts. Mr. Morse, on page 1, says, "In China we have had for centuries a theoretically autocratic government working through a bureaucracy, but the people have lived their own life of farmer or trader in democratic equality and for all essentials of life in freedom." Again on page 9 he writes: "Trade guilds have always been of purely democratic origin." Just as the guilds of the Middle Ages gave rise to the free cities of Europe and the Hanseatic League and helped to lay the foundations of popular government in western nations, so the guilds of China have helped in some measure to prepare four hundred million people for representative institution. When we remember that the guilds of China have been training the Chinese for self-government for centuries, that village elders and headmen have existed from the time when the memory of man runneth not to the contrary, and that while for over two thousand years the Chinese have been drilled in the Confucian doctrine of reciprocity as a basis for democracy on the one side, on the other side they have been drilled in the Confucian doctrine in reverence for rulers, and obedience to parents as a basis of self-control; and when we recall that in addition to such guidance as God vouchsafed to them through these early institutions—He has given them three hundred years of Roman Catholic missionary training and one hundred years of Protestant missionary training, surely we must recognize a Providential preparation for such a time as this.

VI. DANGERS CONFRONTING CHINA.

Turning now to the dark side, one very serious danger confronts Chinese civilization to-day. Under the laws of the universe, which are the laws of God, usually the faculties of a race are not awakened to that degree of activity, which

leads to great inventions and enables the people to master the material resources of the earth, until communion with God has first quickened the spiritual nature and through it the moral and intellectual faculties of that race. All writers upon civilization recognize that it consists of the balanced and orderly development of the moral and intellectual and artistic and material interests of mankind. In the divine order, this progress originates in the quickening spiritual life of the race. Nevertheless, it is possible for a pagan people coming into contact with an imperfect Christian civilization to accept such portions of this half-Christian, half-pagan civilization as pleases it and leave the rest. Thus the American Indians, brought into contact with the blessings and the evils of the half-Christian civilization which the white men brought to America, chose for themselves, not the Bible and the spelling book, but gunpowder and rum; and they have almost perished from the earth. Thus, also, every port of Africa was cursed by the presence of the slave dealer and is yet cursed by cargoes of rum. So every port of the Far East is cursed to-day by its contact with western civilization, because the pagan peoples find more attraction in western vices than in western virtues. So the Chinese may become fascinated by our material inventions, which are indeed blessings in themselves springing from our Christianity, and may adopt our railways and telegraphs and telephones, our methods of mining and manufacturing, our western science and education, and may remodel their government after the pattern of a constitutional monarchy or an American republic, and imagine that these blessings are all that the West has to give China. If China simply adopts the material civilization of western nations without accepting the spiritual life and the moral discipline which underlie and are the cause of our material progress, then the new civilization will become rotten before it is ripe. Herein lies the burden of the church. China may indeed adopt either an American or an English form of representative government. Everyone familiar with the history of rotten boroughs in England, with the carpet-bag government of the South, the Credit Mobilier scandal, and the Saint Louis whisky ring which followed the American Civil War, with Tammany democracy in New York and Republican Ring Rule in Philadelphia, and the corruption of labour rulers in San Francisco, knows that selfishness and corruption can flourish under a constitutional monarchy or a democracy as well as under a despotism.

As Herbert Spencer writes, "There is no political alchemy by which we can get golden conduct out of leaden instincts." Moreover, almost universal corruption prevails in China among the Chinese officials as well as Manchus. Superstitions enslave the masses; popular ignorance is appalling; the foot-binding reform has made little progress; the decree abolishing slavery is a dead letter; polygamy still exists; the guilds are organized professedly on the selfish basis of advancing their own interests at the expense of others; and the clans conduct almost exterminating warfare against each other. A Confucian ethic is sadly defective, and Confucian perversion of history raises a question as to whether his account of his own moral progress is wholly sincere or is in part posing for effect. What hope do these sad but undeniable conditions furnish that the millennium will be ushered in by the proclamation of a republic?

Nor ought we to expect the Chinese suddenly to reach a political millennium. It took the United States seven years to win their independence, and six years more to adopt a constitution and organize a republic, while the civil war of 1861-65 showed that one of the gravest governmental problems had been left unsettled, and an alien race still continuing in the heart of the republic shows that the gravest social problem has not yet been solved. France was eighty years in passing from the despotism of 1789, through the bloody Revolution, followed by the military dictatorship of Napoleon and the progress and reaction of subsequent years to the republic of 1870. What right, therefore, have the western nations to expect Chinese leaders to prepare four hundred million people to pass from oriental despotism to a Chinese republic by a few weeks' session of an assembly at Nanking?

Summing up our conclusions in a sentence, our review of Chinese history shows on the one hand that processes which have been at work for centuries have suddenly culminated, and that a new era has been inaugurated which will profoundly affect one-fifth of the human race, while on the other hand the present condition of the Chinese is such that only those living in a fool's paradise, and asleep in that, can dream that the proclamation of a republic will inaugurate the millennium.

NEWS FROM SCOTLAND AND THE PROVINCES.

Edinburgh.

MR. A. H. CHU writes as follows :—" We are glad to inform you that a place has at last been secured for our Bible Circle, and arrangements are ready for us to start in January. Mr. Tinpo Ng has kindly promised to take the class. I hope we shall be successful in inducing many to join this Circle. We aim to set up a class which is open to everybody irrespective of religious convictions. I must mention in this connection that last summer term two or three of our members met every Sunday and studied the Bible together. This term they have not been so keen ; however, Mr. Ng and others came in time, and so we look forward to better things."

Glasgow.

Mr. J. J. Poon sends the following :—" Greetings to you and to our fellow-readers. Instead of apologising for not allowing ourselves to be introduced in this letter column before, I would like to apologise for so doing now. Were it not that we feel it seemingly selfish only to receive and not to communicate, we would rather not be heard as well as not be seen. *Re* our Bible Circle, so far we have contrived to meet weekly for the study of St. Mark. We consider our special aim requires a different way of apportioning the Gospel. However, we find the new scheme helpful by keeping in mind that in following it we are linked in spirit with our brother members elsewhere, whom we remember in our prayers and whose prayer for us we do and shall appreciate. *Re* our intercourse with fellow-students here, we are all of the true Republican spirit, because it is part of the Constitution of our Republic that religion should not come in to separate us one from another."

Cambridge and Birmingham.

In the case of Cambridge we are certain, while in that of Birmingham we have strong reasons to suspect, that nothing whatever has been done during the last term. Such a condition of things reflects no credit upon our members who represent the Union in these centres. Whatever these members themselves may do it is clear that the Union cannot afford to allow this state of affairs to continue. It is an added reason for speedily appointing a permanent paid secretary who will be able to spend part of his time in touring the provinces, visiting centres as well as isolated members.

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